1: Linton E-5 (1926-27) 1933 FY8 Tanala FY8

one edge of the fabric. When the cloth is to be made into a woman's dress, the long strip which has come from the loom is cut in two and the ends of each half sewn together. The plain edges of the two sections are then sewn and the border appears at the top and bottom of the simple tubular garment.

Hafotra is a bast obtained from three different species of trees. All the Madagascar tribes use it for cordage, but its use for cloth is now limited to the Tanala and some of the neighboring Betsileo. The Imerina and Bara also made *hafotra* cloth in early times. The best *hafotra* is obtained from the *hafotra potsy*, inferior grades from the *hafotra keoka* and *hafotra ambany akondro*. *Hafotra potsy* is cream colored when prepared, the other varieties light gray. Trees 2 to 3 inches in diameter are cut into 4-foot lengths and the hard outer bark scraped away. The inner bark is then split lengthwise and taken off in a single sheet. This is done by men. The sheets of bark are taken to the village, where the women split them into ribbons about ½ inch wide. The bark is then boiled with water and wood ashes for about two hours and the mixture left standing for a day. It is then washed in running water and, while still wet, is picked into fibers suitable for thread. After this it is washed again, being kneaded on stones with the feet. It is wrung out and dried for a day in the house, never in the sun. A bundle of the still damp fiber is then hung on a hook or threaded through the links of a wooden chain (Fig. 16, e). The operator seats herself on the ground or on a low stool and bares her right thigh. The bundle of fiber is hung beside her, at about the level of her head. She draws down the fibers one by one and rolls them between the palm and the thigh, knotting on new fibers as needed. The finished thread is wrapped around two sticks set in the ground about 2 feet apart. When enough has been rolled to make a hank, it is removed from the sticks and laid aside to be dyed.

Even at the present time, only vegetable dyes are used for *hafotra*. The favorite color is blue, *engitra*, which is made as follows: Indigo is pounded to powder in a mortar and dried. Banana stalks and a plant called *ambiaty* are also pounded and dried, then mixed with dried grass of the variety called *tsipontina* and the whole burned to ashes. The ash and powdered indigo are thoroughly mixed in hot but not boiling water. The yarn is put in and left over night, while the mixture cools. It is taken out, wrung dry, then put in again and left for a day. After this it is washed in running water and dried in the house, never in the sun. The same solution is used

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286 291 the weft is always dyed red. The only variations from the pattern which were seen were several specimens made entirely of undyed *hafotra* and a single specimen which had four widely spaced stripes of combined blue and yellow on a ground of natural color.

531 286 The Tanala, like most of the Madagascar tribes, display extraordinarily good taste in the combination of colors. Even when glaring aniline dyes are used their compositions are almost always pleasing. The outstanding feature of their textile design is the use of narrow lines at the edges or in the body of their stripes. If the stripe and ground are both fairly light in color, the stripe will be edged with a black or very dark line. A wide dark stripe will have a few lines of light color incorporated. These lines are invisible at a little distance but give emphasis to the whole. Delicate shadings are also produced by lines of graded color. In one specimen a stripe is composed of three yellow threads in the center with two black threads, two dark blue, two light blue, two red and two white on either side.

CORDAGE

283 The best native material for cordage is raffia. Long ribbons of this fiber, just as it is striped from the leaf, are used for all the purposes for which we employ light string. Heavier cord is made from twisted raffia in two strands. The strands are rolled between the palm and the bare thigh, the maker rolling first one strand and then the other and allowing the two to twist about each other. New lengths of fiber are rolled in as needed and the work proceeds with great rapidity. Heavier rope is usually braided from bundles of the untwisted fiber in a three-strand plait. Rope an inch in diameter can be made in this way. It is soft, light and extremely strong, but is rarely used at present because of the commercial value of the raffia.

[824] Inferior rope and cordage are made from the inner bark of various trees, called *hafotra*. The use of this material in weaving has already been described. In rope making the fiber is boiled, shredded and cut into pieces 4 feet long. The rope is braided in three-strand plaits from bundles of these. New pieces are introduced a few at a time, so as to keep the rope of uniform size and strength. *Hafotra* ropes are light and soft, but do not wear well. Small cordage is rarely made from it.

Strips of fresh bark are frequently used in place of string. Permanent lashings are usually made from split vines, while large vines

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take the place of heavy rope. The latter are considered better than rope for very heavy work, such as the erection of memorial stones.

DWELLINGS

In describing Tanala dwellings it is necessary to distinguish sharply between the Zafimaniry and the rest of the tribe. The former still live, for the most part, in strongly built wooden houses identical with those used by the Betsileo in ancient times. They are beginning to adopt mud houses, like those of the modern plateau natives. The other Tanala gentes build their dwellings of bamboo, leaves of the Traveler's Palm, etc., and show no tendency to adopt the mud houses. In this they conform to the culture pattern of the east coast tribes.

All Tanala houses are grouped in villages. This was originally a defensive measure, but even now, when the danger of attack has ceased, they show no tendency to live in isolated families.

Tanala dwellings, aside from those of the Zafimaniry, show only minor differences. In general, those of the northern gentes are rather larger and better built than those of the southern ones. All the houses are rectangular and oblong, with gabled roofs. The average dwelling is about 20 feet long by 10 to 12 feet wide, but the dimensions vary greatly. The interior height is usually 10 to 12 feet at the ridgepole and 5 to 6 feet at the walls. The houses are always oriented with their long axes north and south.

The entire house is raised on posts, the floor being 18 inches to 2 feet above ground at the closest point. As houses are often built on steep slopes, the clearance may be as much as 6 feet at the lower end. The space between the posts is often filled in with stones, to prevent enemies from crawling under and spearing the inhabitants through the floor. A rectangular enclosure of planks or bamboo, near the south end, supports a block of earth which rises to the level of the floor and serves as a fireplace.

The framework of the house usually consists of three main timbers, one at either end and one in the center, a ridgepole, corner posts, stringers at the top and bottom of the walls, rafters and door frames. Another type of framework may be seen in the accompanying drawing (Fig. 18, e). Except for the stringers and door frames, the timbers are simply peeled, not dressed. The main vertical timbers are usually planted in the ground.

The floor is made from planks or from a mat of split and flattened bamboos woven in checkerwork (see Matting and Basketry). Beside